

Is YOUR Gift Acceptable?

By PARAMHANSA YOGANANDA

Some Radiant Exponents Of Brotherhood

By J. N. CHAUDHURI, B.L.

Solar Energies Help Our Ascent

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Education And The Purpose Of Life

By D. A. SOMAYAZULU, M. A.

Fluctuating Strength Of Destiny

By G. V. S. BHARADWAJA



THE DARLING OF YASODA
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EAST-WEST

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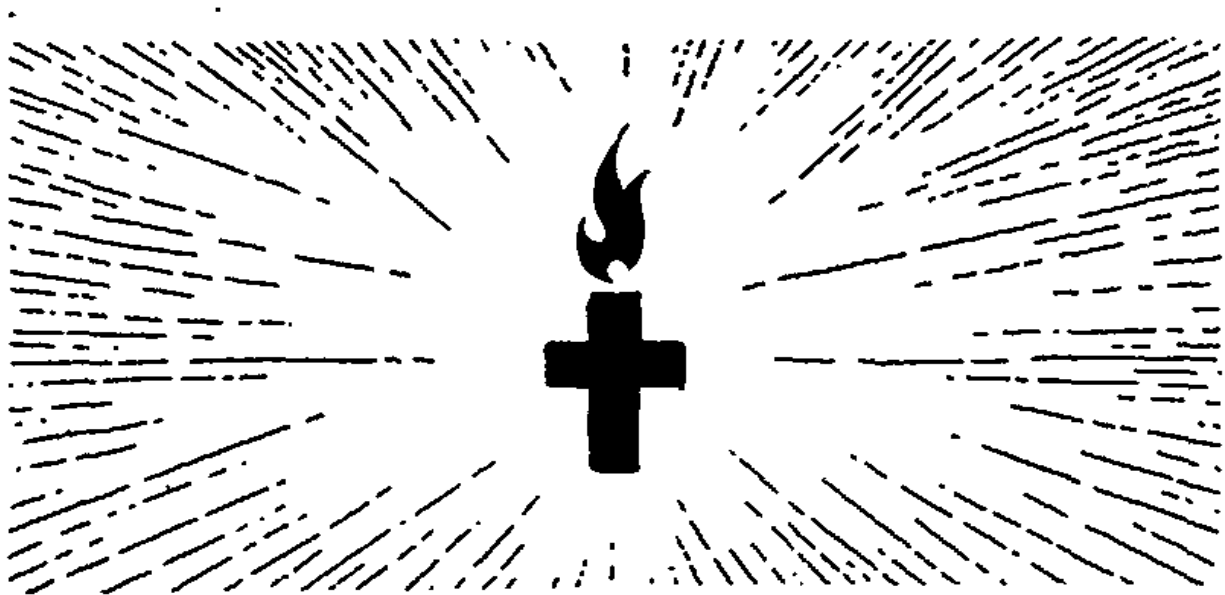
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Steps Toward the Attaining of the Consciousness
Which was in Christ Jesus

Is YOUR Gift Acceptable?

By PARAMHANSA YOGANANDA

And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.
—Mark 12:41-44.

Jesus was not only watching the people, and the size of their offerings but, with the verity of his perception, he was also analyzing

the spirit which prompted them. He called the disciples to witness the action of the widow because her generous spirit made her tiny gift shine before God, and the incident was a beautiful illustration of a divine principle. He explained to them that although this poor widow put only a farthing in the temple treasury, she actually gave more—because of her devotion—than all the rich and indifferent people who cast more money into the receptacle, but without any devotion in their hearts. For all these others, who were giving impressive offerings to the temple of God, were disbursing only a little part of their abundant riches—at no inconvenience to themselves. But the widow, in spite of her

wants, gave unto God's cause all she had, although it was her very livelihood.

The Hidden Motive

All people can profit by heeding the lesson Jesus' disciples learned that day: to give unto God's cause with devotion, in a spirit of sacrifice and not in pride. If a rich man is motivated by pride in his wealth when he gives money to a temple, his gift may benefit it, but such an act will not be considered a great virtue by the Cosmic Law of God. That is, it will not attract the consciousness of God, nor attract the Cosmic Law to yield spiritual results, *because devotion is lacking*. However, when a poor person gives a few coins to God's cause with devotion, then that money may be of small use but his spirit of charity will enrich the gift.

So it is evident that giving more does not signify more devotion, nor giving less signify less devotion. On the other hand, it is also true that when anybody gives a great deal of his material riches with naturalness and great devotion, the gift is accepted by God; and when a poor person gives a little and prides himself that he's doing well considering his means, or gives that little without devotion, then his act, too, is valueless as far as spiritual

progress is concerned. In other words, a temple or church accepts all gifts, but *God* accepts those gifts which are given to His cause with the spirit of sacrifice, love and devotion.

In Oriental Temples

In the Oriental temples, flowers, fruits and money are given as offerings to God. All these offerings help God's devotees to maintain the temple. But God Himself accepts only the devotion and love of human hearts, displayed in offering those gifts. God does not eat the fruit offerings, but He receives the devotee's devotion which rises from those offerings. He does not recognize the quantity of the gifts given to His cause but the quality of devotion attached to those gifts.

All true devotees must periodically search their consciences, and be sure that they are giving unto God's cause with a loving spirit and according to their best ability, not according to what they can easily give without any difficulty or sacrifice. Remember the poor widow gave all her possessions when she gave the one farthing and, in addition to that, saturated it with her priceless devotion, so that God received it with greater joy than those rich gifts which came from proud, unsacrificing hearts.





Spiritual Interpretation OF THE ★ **BHAGAVAD GITA**

By PARAMHANSA YOGANANDA

What Creates Anger?

Chapter III, Stanza 37

Literal Translation:

The Lord said: The activating attributes of nature in man (*Raja-guna*) create quenchless desires and anger—the foulest foes of man.

Interpretation:

Descending from Spirit, the Soul forgets its divine heritage of unconditional, all-fulfilling bliss. Identified with conditioned physical existence, it starts walking into the endless mirage of desires—and is soon burning with the thirst of unfulfillment. Obstructed desire then gives birth to the ugly offspring we call anger. The longer one travels with his offspring anger (unfulfilled desire) through the desert of *maya*, the more acute his

thirst for new oases of fulfillment grows. Unhappy, disillusioned, unappeased, angry, he scorches himself with the heat of unending lust.

Yes, the prodigal Soul beset by delusive desires wanders ever farther from the blissful Heaven within, and tries to cross the endless, ever-burning sands of dissatisfaction, seeking the water of happiness in the waste-lands of unending longings instead of in the well of peace which can be found by meditation.

Source of Desire and Anger

Both material desires and anger are created while we are on earth, working under the activating influence of *Raja-guna*, or nature. *Raja-guna* produces in man the

desire for pulsating change. The Soul, having descended into the senses from the sphere of unvaried calmness, becomes feverishly active with desire, anger and habits arising from actions, and soon finds itself identified with the body, the fluctuating mind, moods, material environment and inclinations inherited from past bad Karma or recently acquired.

But, being subconsciously aware of its lost true bliss, the Soul tries vainly, and endlessly, to find it in new material desires. Even good desires are imposed conditions which eclipse the Soul-bliss. Of course bad desires should first be removed by substituting good desires. But it is only by going beyond the alternating pale light of goodness and shadow of evil that the sun of wisdom is envisioned.

Desire, like cancer, sprouts unseen roots of misery which may not be detected at once. Those roots should be slashed and thoroughly cut out by the knife of wisdom and meditation. Since it is so important, the devotee must be reminded again and again that this erroneous drinking of the hemlock of changing material longings can never shake the thirst of the Self for its lost inner bliss. In evil the Soul fruitlessly tries to find happiness which it can find only within. Hence every desire leads farther from bliss—and thus delays the Soul's task of finding the way back to its mansion of

absolute peace. Desire and anger can *never* be appeased by fulfillment, not even by gaining control over *all* matter. Matter is imperfect at best, being but the shadow of Spirit.

Whirlpool of Action

Constantly mutating material vibrations can never reflect the unchanging bliss of Spirit. Hence concentrating on material desires and indulging in anger due to non-fulfillment of desire are inimical to the recovery of bliss, and the Lord Krishna warned that these two forces are man's great enemies.

The Soul itself is motionless unfluctuating bliss, but once it jumps into the whirlpool of activating attributes (*Raja-guna*) it goes on unwillingly, whirling, swirling, and drowning time and again in the eddies of ever-revolving desires. To indulge in desire is to swim in endless eddies of motion for incarnations and forget the vibrationless ever-blessed Spirit. The *Gita* repeatedly warns the devotee against jumping from his throne of spiritual poise into the swirl of destructive change. In this maelstrom of action, desire creates hope, fulfilled desire — temporary happiness, unfulfilled desire—anger. The Soul never feels the smooth sea of inner calmness any more but rides on the ephemeral crest of the waves of pleasure, anger, pain and depression.

Literal Translation:

As fire is covered by smoke, as a looking glass by dust, as an embryo by the womb, so it (the Self) is enveloped by desire.

Interpretation:

The Soul's pure absolute bliss is bedimmed by the relativity of good, active, and evil attributes which manifest in the bodily tene-ment. It becomes influenced by environmental attributes and for-gets its blessed nature. Now, when this nature is hidden chiefly by *Sattvic* (good) attributes—as a fire is covered by smoke—the thin smoke-screen is easily dispersed by the strong breeze of wisdom. And even through this screen the Soul's dazzling bliss can be slightly per-ceived, though in a distorted way. It is simple to look beyond good

attributes when one distinguishes their paleness from the brilliance of the lustrous Soul. Goodness gives semi-permanent mental happiness, but Soul-realization imparts unend-ing, changeless bliss.

But when the *Rajasic* (activat-ing) qualities dim the Soul's splen-dor—as dust dims a clear mirror—one needs the cloth of con-tinuous unselfish effort to wipe off the ever-gathering dust of selfish, desire-producing activities. In other words, it is more difficult to remove the thick layer of restless, active, selfish desires from the Soul's mo-tionless mirror of peace, than to disperse the smoke of *Sattvic* quali-ties.

And when the *Tamasic* (evil) attributes are paramount, the Soul is as hampered and darkened and hidden as the embryo in the womb. It is very difficult to release it from *Tamasic* qualities such as ignorance and sloth.

MOTHERS' DAY

During this annual celebration we honor our own mothers in thought—and in deeds, when they are still with us. But devotees also think lovingly of the Divine Mother, and pray that she may bless and inspire all human mothers. To represent Her light shining through mothers of the East and West, we have chosen two pictures for this issue of *East-West*. In India, Yasoda (as shown in the painting by B. K. Mitra) typifies the ideal mother. She cared for the little Lord Krishna himself—having chosen to worship God in the form of a child. In the West, the ideal mother may also worship God through her own children. (See Frontispiece and back inside cover.)



India

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MOTHER'S DAY
(See page 26)

Corrine Forshee

"Autobiography Of A Yogi"

By PARAMHANSA YOGANANDA

Foreword by W. Y. Evans-Wentz, M.A., D. Litt., D. Sc.

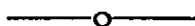


THIS is the first time that an authentic Hindu yogi has written his life story for a Western audience. Describing in vivid detail his many years of spiritual training under a Christ-like master—Sri Yukteswar of Serampore, Bengal—Yogananda has here revealed a fascinating and little-known phase of modern India. The subtle but definite laws by which yogis perform miracles and attain complete self-mastery are explained with a scientific clarity.

There are colorful chapters on the author's visits to Mahatma Gandhi, Sir Jagadis Chandra Bose, and Rabindranath Tagore. The section dealing with Yogananda's Western experiences includes a chapter on his great friend, Luther Burbank, and an account of the author's pilgrimage to Bavaria in 1935 to meet Therese Neumann, the amazing Catholic stigmatist.

After establishing a high school with yoga training at Ranchi, India, Yogananda came to America in 1920 as the Indian delegate to the International Congress of Religious Liberals. He has lectured extensively in the United States and abroad, and is the founder of a Yoga Institute at Encinitas, California.

Yogananda is a graduate of Calcutta University; he writes not only with unforgettable sincerity but with an incisive wit.



THOMAS MANN, Nobel Prize winner: "This renewed contact with the Yogi-sphere, its mental superiority to material reality, and its spiritual discipline, was very instructive for me, and I am grateful to you for granting me some insight into this fascinating world."

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Virginia May-June 1947 Virginia Scott, Editor
Volume 18-6

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Some Radiant Exponents of Brotherhood

Enlightened Devotees Recognize God in All

By J. N. CHAUDHURI, B.L.

Sanatana Dharma, which goes by the name of Hinduism, speaks of unity of life, which means that One Life functions through all forms and kinds of living beings—human, animal, vegetable, etc. This doctrine of unity of life may be well illustrated by the following story of Narada's visit to Dwaraka, the kingdom of Bhagavan Sri Krishna. One day, Narada went to Dwaraka and was received with due honor by the Lord. Narada said to the Lord, "I wish to see the different chambers of your palace." Sri Bhagavan assented, and accordingly Narada was led by an attendant from one chamber to another, and to his surprise he saw Sri Krishna in every one of these chambers; in one chamber he was seen bathing, in another, he was seen playing with children and so on. So in every chamber of the Palace of Life, i.e. in every living being, there is the One Life—God in human beings, God in birds, God in beasts, God in trees and so on. In short, every living creature is a temple of God.

Sanatana Dharma

According to the teachings of Sanatana Dharma, the best description of worshipping God is to feel the divine presence within, and love all living beings. It, therefore, teaches Ahimsa (non-violence) as an article of faith, so to say, almost unknown to other religions. The ancient books of the Hindus teach us to avoid doing harm to any form of life. There are five commandments for Yogis in the Yoga Sutras of Patanjali, and the very first commandment is harmlessness.

Sanatana Dharma teaches us to show kindness to all beings belonging to this

world, as also to other worlds, as clearly appears from the following Vedic Mantras uttered by orthodox Hindus during Tarpana (libation of water) :

"To the Devas, the Yaksas, the Nagas, the reptiles, the trees, the Vidyadharas, aquatic creatures, those flying in the sky, those going without food and those who are inclined to sin. I make this offering of water, with a view to soothing their tormented souls. Let those who are or are not related to me in a former existence and those who expect an offering of water from me, derive satisfaction from this offering of water."

It also teaches us to pray for peace to all and sundry, as appears from the following Mantras:

I pray for peace to the heaven firmament, earth, water, vegetable kingdom, and the Devas, Brahma—all and sundry, and let that peace come unto me."

Now let us see what scriptural texts there are in support of the proposition that God is the Indweller in all-living beings. The Swetswatara Upanishad says:

"There is only one God who lieth hidden within all sentient beings, who is all-pervading, who is the inner self of all living beings."

"God-the Creator of the universe, the kind-hearted Indweller in the hearts of all creatures."

The Bhagavad Gita says:

"God dwells in the hearts of all beings."

"And I am seated in the hearts of all."

"He who seeth Me everywhere

And seeth everything in Me.

Of him will I never lose hold

And he shall never lose hold of Me."

The Manu-Samhita says:

"He who thus seeth the Self

In all living beings

Through his self

Becomes equal-minded to all

And entereth the supreme state."

Love of God connotes the love of all His created beings. Without loving all living beings, there can be no true love of God. Suppose I do always profess my love and affection for A. but bear a grudge against his children. In such a case, is it likely that A. will be lovingly disposed toward me? Not at all. I shall be called a hypocrite by A. and he will turn an enemy to me in no time.

All living beings are so many children of God, and, if some of them be inimically disposed toward some others, then the former can never expect to win the divine grace. As the good king bears equal affection for all his subjects—high and low, rich and poor—so the Almighty King loves equally all living beings. He is the same to all. The Lord says in the Gita:

"The same am I to all beings" and, for this reason, He enjoins upon us an equal treatment of all sorts and conditions of beings on earth. Thus we read in the Gita: "The wise look equally on a Brahman endued with learning and humility, a cow, an elephant, and even a dog and an outcast."

Loving All

One grand result of seeing the Supreme Being or God in all beings is that the heart becomes too full of the milk of human kindness, so much so that one who becomes blest with such a happy frame of mind, looks upon all living beings as manifestations or temples of God; even his worst enemies are regarded by him as his dearest friends. Thus the Isopanishad says: "He who sees all beings in the Supreme Spirit and the Supreme Spirit in all beings, hates none in consequence."

He is truly nonviolent in deed and thought even under circumstances of grave provocation. "Resist not evil" becomes the motto of his life. He follows to the letter what the great law-giver Manu says: "Even though persecuted one must not speak words which may cut others to the quick. He must not injure others in thought or deed. Let him not utter words which may make others afraid of him." (Manu-Samhita IL 161). He is ever inoffensive, harmless and devoid of malice, even to the deadliest enemy.

Prahlada

We read in the Bhagavata and Vishnu-Purana that Prahlada was sought to be put to death by his father, King Hiranyakasipu, who had recourse to various means such as throwing him to a big elephant to be trampled under its feet, throwing him into a blazing fire, throwing him into the sea with a big stone tied to his body, throwing him before a venomous snake to be bitten by it, striking him with a sword, mixing poison with food offered to him, etc. Nevertheless, Prahlada's mind did not cherish the least ill-will against his cruel father. On the contrary, he prayed to God for the liberation of his father from the effects of these sinful acts on his part.

King Ambarisha

King Ambarisha, even when violently treated by the ever ireful Rishi Durvasa (whose conduct was wholly disapproved by Sri Bhagavan when prayed to for mercy by him while about to be destroyed by the divine Chakra, and who was asked by the Lord to go back to the King and beg mercy of him) had been fasting since the Rishi left him, without food and drink, and thought it quite improper on his part to break his fast till the return of Durvasa and his proper entertainment. At last, when Durvasa came back to the King, the latter received the former with great reverence and humility as if he were never cruelly treated by the Rishi, and offered him hospitality with a devout heart. He broke his long fast only after Durvasa had taken his food and drink. The Rishi said to the King: "Today I witness a very wonderful magnanimity on the part of a servant (devotee) of God, for though I have offended against you, still you are thinking of my good. Nothing is impossible for those holy servants of God (ever affectionate and gracious to His servants) who have conquered Him by means of Bhakti (devotion). What remains unobtainable by those holy servants of His, the very hearing of whose name purifies the hearer?" (Bhagavata IX. v. 14-16).

Nityananda

Nityananda, the great Vaishnava saint and associate of Sri Chaitanya Mahaprabhu was one day struck on the head with the edge of a broken pitcher by Madhai, the lewd Brahman youth, totally spoiled, like his brother Jagai, by riches in unworthy hands and by the high office held by them under the then ruler of Bengal. Nityananda was out on his preaching mission with some of his followers on the public road of Navadwip and when the party, singing the name of Hari*, was passing by the house of Jagai and Madhai, Madhai came out and wounded Nityananda as stated above. On this the followers of Nityananda grew excited; but he pacified them with entreaties and supplications quite unheard of and, with a smiling countenance and a heart full of compassion for his assailant, said to him: "Never mind, friend, what you have done; but I would ask you to take the name of Hari at least once. I can very well bear the wound inflicted upon me by you just now, but hardly can I afford to bear the sight of your ungodliness."

Only the devotee whose consciousness has so expanded that he sees Divinity in all things can radiate the sincere and selfless love which is a prerequisite of brotherhood.

Haridas

Haridas was a devout Vaishnava and a follower of Sri Chaitanya. Though born of orthodox Brahman parents residing in Buran (now located in the district of Khulna), he was brought up as an orphan in a Mahomedan family. Never the less, he became an ardent Vaishnava and the name of Hari was ever on his lips. As a result, the Mahomedans of the locality felt much annoyed and complained to the local Mahomedan executive officer against the supposed ungodly conduct of Haridas. Accordingly, the latter was ordered to renounce Vaishnavism and re-embrace Islam. On his refusal to comply with this executive fiat, he was, under the orders of the Qazi, taken in chains through some twenty-two bazaars one after another and whipped mercilessly all the while. But, so long as he was in possession of his consciousness, he was repeating the name of Hari cheerfully and also praying for the welfare of his torturers.

Kuresa

Kuresa, a disciple of Ramanuja, was, as a result of some misunderstanding, deprived of his eyesight by some people of Chaturgrama, a village in Southern India. Ramanuja advised him to go to Kanchipuram village and pray for his eyesight before the image of God there. Accordingly, Kuresa went there and appeared before the deity; but, instead of praying for his eyesight being restored, he prayed for the welfare of his assailants.

Needless to say, the annals of India furnish numerous such noble instances.

Loving Animals

The Rishis of Ancient India not only loved and kindly treated the deer and other animals but also the trees and plants. In Kalidasa's *Sakuntala* we read that on the eve of Sakuntala's departure from the hermitage of Kanva Muni—her fosterfather—she takes leave of the deer she fed and the plants she watered, with eyes full of tears, addressing them with words full of affection thus: "God willing, I may come back and find you all hale and hearty."

Lord Krishna had a great love for cows and took intense delight in the duties of a cowherd.

Lord Buddha is said to have carried on his shoulders a sheep and saved it from the sacrificial flame by earnestly pleading for its life before the king.

It is said of King Sivi that he became ready to lay down his life even for saving the life of a pigeon.

Kuvera, a holy man of Southern India and a spiritual associate of Ramanuja, was one day baking his bread in his hut. There came a dog and it ran away with a piece of bread from the wafer on the hearth. And, taking the ghee pot in hand, Kuvera followed it running and telling it all the way: "Wait a bit, O Narayana (God), let me besmear the bread with ghee, else it would not be palatable to you."

We read in the *Chaitanya-Chartamrita* that Sri Chaitanya, during his South Indian tour on foot, one day, came across a big tiger. Balabhadra Bhattacharya — the Brahman attendant of Sri Chaitanya—became greatly terrified at the sudden unwelcome appearance of the "king of the forest" and hid himself behind the back of his master. But the latter patted the tiger on the back and asked it to utter the name of Hari. Whereupon it stood on its hind legs and screamed forth as if in compliance with his advice and after a while left the spot to the great relief of the terrified Balabhadra.

Conversion by Example

Even at the present day, in the wilds of the Himalayas and other retreats, there live Sadhus who have had ferocious animals, such as lions, tigers, and venomous snakes, as their constant companions. In one such retreat in the Himalayas there

lived one such Sadhu and at a considerable distance from his Ashram there was a Khoda (an enclosure for capturing wild elephants). One Mr. Anderson, an Englishman, was in charge of it. One day, he was out on shikar with a rifle in hand. He sighted a big tiger and shot it outright.

The wounded animal rushed toward him with untold fury.

The Sahib took fright and ran toward the Ashram. In a brief moment, the tiger appeared there and was about to overtake the Sahib. The latter took shelter behind the seated Sadhu. He said to the Sahib, "What is the matter? Why do you look so frightened?"

The Sahib replied, "Sir, look sharp, I am about to be overtaken by that tiger."

"Why so? Did you do any harm to it?"

"Yes, Sir, I have wounded it with my rifle."

"Did it do any harm to you before you wounded it?"

"No, Sir, but as a shikara I am in the habit of shooting wild animals."

When the two were thus talking, the angry tiger was threatening to pounce upon the Sahib, whereupon the Sadhu raised his hand and addressed it thus: "Buchha (my child), keep quiet. At this the tiger did not move an inch but sat still before the Sadhu. The kindhearted Sadhu massaged very tenderly the wounded parts of the tiger's body and in a moment it seemed to have got rid of all its pain and with it the angry feeling, and then and there left the place.

The Sahib seemed thunderstruck, as it were, at what he saw, made obeisance to the Sadhu and left the spot. It is said that later on he became a Chela (disciple) of the Sadhu.

Love Supplants Fear

While in Gendaria Ashram at Dacca, Sadhu Bejoykrishna Goswami used to live in a small hut, which contained a big hole inhabited by a boa constrictor (ajagar).

The Sadhu used to spend almost the whole night in meditation and the ajagar was in the habit of taking its seat on the matted hair of his head.

One night, a disciple of the Sadhu happened to see this terrific sight and raised an alarm, with the result that the snake instantaneously left its favorite seat and took shelter in its hole. Next morning, the Sadhu asked the inmates of the Ashram never more to go to his hut at night and disturb him in that way. One of them said, "If the snake be not killed, it may kill you one day."

The Sadhu replied, "I do no harm to it, then why would it kill me? Even ferocious animals, you know, reciprocate a feeling of nonviolence and love toward them." —Kalyana Kalpataru.

Doubt is A Thief

By June Jenuine

Doubt is a thief who steals our sight

And leaves us groping for the light.

A child will tell our foolish hearts

That we have lost what God imparts,

Yet souls each hour are sacrificed

For every enemy of Christ.

Like fools we let our faith decay,

With miracles like night and day,

And questioning the power of God

We dumbly reap the pregnant sod;

We ask for answers without hope,

For facts beyond our reason's scope,

And for this cause, doubt or deny,

Although the planets dot the sky
While space rolls on forevermore
And Earth is laden with her store;
Although the muse cannot explain
The wonders that disgrace his brain;
Although a little child will run
To grab a weed, to greet the sun,
A rabbit race in wild delight
When dawn relieves the weary night,
A hummingbird in summer dart
With seasonal glory in its heart . . .
Yet, blind and stupid,
Humans plod away from Truth,
Away from God,
Seeking pleasure where sorrow lies,
While Doubt, the thief,
Plucks out our eyes.
Second Coming Of Christ
Is YOUR Gift Acceptable?

Steps Toward the Attaining of the Consciousness Which was in Christ Jesus
By PARAMHANSA YOGANANDA

And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living. —Mark 12:41-44.

Jesus was not only watching the people, and the size of their offerings but, with the verity of his perception, he was also analyzing the spirit which prompted them. He called the disciples to witness the action of the widow because her generous spirit made her tiny gift shine before God, and the incident was a beautiful illustration of a divine principle. He explained to them that although this poor widow put only a farthing in the temple treasury, she actually gave more—because of her devotion than all the rich and indifferent people who cast more money into the receptacle, but without any devotion in their hearts. For all these others, who were giving impressive offerings to the temple of God, were disbursing only a little part of their abundant riches at no inconvenience to themselves. But the widow, in spite of her wants, gave unto God's cause all she had, although it was her very livelihood.

The Hidden Motive

All people can profit by heeding the lesson Jesus' disciples learned that day: to give unto God's cause with devotion, in a spirit of sacrifice and not in pride. If a rich man is motivated by pride in his wealth when he gives money to a temple, his gift may benefit it, but such an act will not be considered a great virtue by the Cosmic Law of God. That is, it will not attract the consciousness of God, nor attract the Cosmic Law to yield spiritual results, because devotion is lacking. However, when a poor person gives a few coins to God's cause with devotion, then that money may be of small use but his spirit of charity will enrich the gift.

So it is evident that giving more does not signify more devotion, nor giving less signify less devotion. On the other hand, it is also true that when anybody

gives a great deal of his material riches with naturalness and great devotion, the gift is accepted by God; and when a poor person gives a little and prides himself that he's doing well considering his means, or gives that little without devotion, then his act, too, is valueless as far as spiritual progress is concerned. In other words, a temple or church accepts all gifts, but God accepts those gifts which are given to His cause with the spirit of sacrifice, love and devotion.

In Oriental Temples

In the Oriental temples, flowers, fruits and money are given as offerings to God. All these offerings help God's devotees to maintain the temple. But God Himself accepts only the devotion and love of human hearts, displayed in offering those gifts. God does not eat the fruit offerings, but He receives the devotee's devotion which rises from those offerings. He does not recognize the quantity of the gifts given to His cause but the quality of devotion attached to those gifts.

All true devotees must periodically search their consciences, and be sure that they are giving unto God's cause with a loving spirit and according to their best ability, not according to what they can easily give without any difficulty or sacrifice. Remember the poor widow gave all her possessions, when she gave the one farthing and, in addition to that, saturated it with her priceless devotion, so that God received it with greater joy than those rich gifts which came from proud, unsacrificing hearts.

Can We Know the Nature of God?

By ARTHUR W. SMITH

W

What is God? Which Religion gives us the right answer? Did the universe come about by chance? Can man prove his existence? A. W. Smith—former Conducting Teacher of the Boston SRF Center—discusses these questions concerning the nature of God and His creation.

Describing the Indescribable

Even the most hypocritical religious dogmatist has probably asked himself at some time, "What is God?", and there probably isn't a man on this earth who is so firmly convinced that there is no God that this question has never come to his mind. Here then we have a vital question of universal appeal. Where is our answer? In whom should we place confidence in our search for knowledge of the Divine? No man has failed to feel within himself the need for greater enlightenment, but very few are willing to seek it.

There are a hundred answers to every attempted question and so are there a hundred different religious groups that might answer our original question, but which answer or answers are right? By what measure are we to judge the authority of our teachers in this most vital subject? The only way to test the theory is to hold it up to experience.

Theory alone is non-productive in any given line of thought. Systematic practice of the theory, however, should produce results in accordance with the prognosis of the theorist. If the theory is truly practiced and then the practice is at last found to militate against the theory, the theory may safely be renounced.

If we were to attempt to follow the many practices propounded by all religious sects, we could devote a lifetime of effort without even scratching the outer surface of the vast number of theories. Hence, our wisest procedure is to eliminate the thought of confirming or denying the validity of all teachings, inasmuch as we are not primarily interested in them. Our first and greatest desire is to determine or negate the existence of this God to which Religion has

harnessed her tenets.

The Perfect Cause

When a man looks upon the canvas, Empire State Building or the Golden Gate Bridge, he admires the structure, and perhaps thinks of how skilled the architect must have been. It would be absurd for him to imagine that these structures came about by chance; yet when he looks at the even greater beauty of trees, of stars or of his fellow man, how is he able to imagine that these structures came about by chance? Surely there must be a Divine Creator whose skilled hand at some time in the past, formed and imbued these things with life and established the order so apparent in the Universe.

A man of Science, after studying the physical and chemical phenomena of both living and nonliving objects, soon formulates a general law which we call the Law of Cause and Effect. He has seen by experiment that nothing comes about without a cause. Accepting this law as true, let us philosophize upon it and see what we may derive. I have a concept of a Perfect Being in my mind. This concept, like all other things, must have a cause, but I could not have caused it myself as I am not perfect and a cause is always of the same nature as its effect. Hence, this idea must be caused by God as only He is perfect enough to have caused it. So this idea is our intuitive knowledge of the Divine. It is, to give an analogy, the signature of the artist on the finished

It is annoying to a man of reason to meet one of those curious individuals who consistently tries to prove to you that you do not exist. He attacks your existence on the grounds that you, not knowing your origin, are at a loss to prove it. Nevertheless, you are at this moment conscious of yourself, hence at this moment you exist. The paradox of the whole thing is that he, in his very attempt to prove to you that you do not exist, asserts your existence. Knowing of, or realizing your present existence is, as I will show you, all the proof you need that there must also be in existence a God—call It what you will.

Knowing that you exist, You know also that you had a cause.

This cause cannot be yourself, for you would have made yourself perfect. This cause, then, must be either another finite being or an Infinite being, God.

Suppose it were another finite being. Would he not also have need of a cause? His cause would also need a cause and that a cause, etc., on into infinity.

There must have been an Original Cause and as I have pointed out previously, this Cause must have been perfect. What then is a Perfect Cause? It is none other than what we call God. One of the attributes of perfection as we define it is eternal existence.. Hence, God exists eternally. Having, I think, proven the existence of this Creator, let us turn to the problem of the Creation and see if we can ascertain anything as to the nature of God.

Nature of the Cause

As a beginning, let us imagine the Godhead, in any way you fancy, as Cosmic Force, as Cosmic Energy, as Cosmic Mass, or just a blurb of abstraction, existing alone in space. As yet It is not stirred to the task of creation in any manner. It is God alone, if you will permit the phrase. Starting from this point of singular, all-containing existence, we have the nucleus of all future, mental, physical and spiritual offspring which may take form. Let me pause a moment to make clear the fact that how this Cosmic Force brought about the phenomena of Creation is not the problem. One needs only to look about him with open eyes to see that evidently It did. 'Whatever the plan, whatever the purpose, we may rest assured of one thing: all that was to be created mentally, and then physically, had to be composed of various types of energies lent by the Creator from Himself, Therefore, all creation is basically a manifestation of

elements contained within the Creator. Hence, the Universe is a manifestation of God, or to put it in another way, God is the Universe. The magnetic force sustaining the atoms, the subtler force which guides and molds the pattern of the physical body at the time of conception (as a unit nudged into active life when the spermatozoon buries itself in the ovum, starting the division of cells that eventually produce a living organism), the force which governs the refraction of light and determines the colors of all objects—all these forces are forms of the greater Cosmic force. This force is God, Ahura Mazda, Brahma, Allah, or anything else which you choose to call it. The names I gave it are those given it by many millions of people. It should be obvious to you by now that nothing "just happens." There is no such thing as blind chance. Even the scientists admit it when they formulate what they call a Law of Chance. This Law is nothing short of an admission that even those things whose causes are not known seem to be governed by definite laws. So, God is also a great Universal Law, which we may call the Law of Karma or the Law of Cause and Effect. Having reflected upon creation, let us now review and see what we have found to be the nature of God. First, we found that he was Infinite; second, we found Him to be Perfect; third, we found Him to be the Universe; fourth, we found Him to be a threefold Force, that is, a Physical, a Mental, and a Spiritual Force. Realizing now that we ourselves are manifestations of God, let us examine the nature of God within us, which has been called the Atman.

Divinity In Man

The Atman, to begin with, is Eternal. This may be proved in much the same manner as we proved God to be eternal, and may also be proved by science. Science has made the observation that nothing can be created or destroyed. So it is with the Atman. Secondly, the Atman is ever-conscious. Let us imagine for a moment that the Atman is not conscious. Would It then exist? No, for the very concept of existence on the mental or spiritual plane, implicitly demands the attribute of Consciousness. We may define consciousness as mental existence.

Lastly, the Atman is Blissful, for how can a thing be eternally conscious, aware of the laws of the Universe and unchanging, yet not be blissful? Bliss is nothing less than spiritual existence. The very notion of instability or change implies a state of restlessness or a lack of blissfulness. As the Atman is defined as eternal, clearly it must be unchanging as the two words are, for practical purposes, synonyms. If the Atman is unchanging, clearly it must be blissful for that is the nature of unchanging Consciousness.

The Atman is the one stable element of ourselves. It is, in the language of the Christians, the Soul. If you will only remember your nature, you will ever be blissful as long as you can link your consciousness with the Eternal Consciousness of the Atman.

That all-sufficient life, primal life in One, who can regard it without longing, disdainful of all else? Other forms of life are lightless, petty, poor, gloomy, unclean. . . . For evil is here, where life is a copy and mind a shadow. It is there that the Good is, holding all good, the pure Idea itself

—Plotinus.

Symposium On Religion

* What I call Psychological Religion, the highest summit of thought which the human mind has reached, has found different expressions in different religions and philosophies; but nowhere such a clear and powerful realization as in the Upanishads of India.—Max Muller.

* My religion is the religion of humility.—Einstein.

Who judgeth or condemneth the birds in the woods that praise the Lord of all

beings with various voices, every one in its own essence? Doth the Spirit of God reprove them for not bringing their voices into one harmony?—Boehme.

* What I mean by a religious person is one who conceives himself or herself to be the instrument of some purpose in the universe which is a high purpose, and is the motive power of evolution—that is, of a continual ascent in organization and power and life and extension of life. Any person who realizes that there is such a Power and that his business and joy is to do its work and his pride and point of honor to identify himself with it, is religious.—George Bernard Shaw.

The secret of religion is not clothes, nor temple bells, nor shaven heads nor long prayers, nor rites, nor physical tortures, but truth and love.—Guru Nanak.

* When I was a boy, it was announced that there was going to be an eclipse of the sun, and one of the other boys sold tickets to all of us, to see it from his back yard. We all came, but we found that we could have seen the eclipse just as well outside the fence as in. That's how I feel about sects in a living religion. They act as fences, though they don't have to.—Rufus Jones.

* Religion is a soul with its allegiance fixed, moving about the common streets with the stamp and seal of forever on it. It is bolted down to eternity as an engine is bolted down to a cement floor, lest it shake itself to pieces in ten minutes.—Paul E. Scherer.

* The moral virtues, without religion, are but cold, lifeless, and insipid; it is only religion which opens the mind to great conceptions, fills it with the most sublime ideas, and warms the soul with more than sensual pleasures.—Addison.

* In religion two things should happen—something should happen in us, and something should happen through us.—Joseph Fort Newton.

* Religion is the first thing and the last thing, and until a man has found God, and been found by God, he begins at no beginning, he works to no end.—H. G. Wells.

* I like to think that we are never really alone, because I can take God with me and leave Him there with you.—From a soldier's letter to his wife.

* Your religion is a good one; you need not look for another, nor doubt that you may be saved in it, provided that whilst you devote yourself to piety you live at the same time a peaceable and quiet life.—Spinoza.

* When showers have fallen in the night and the earth is washed clean and the sun sparkles on every leaf and the air is fresh—that is holiness.—An African's definition.

* Some people interpret freedom of worship to mean freedom from worship.—W. E. Snyder.

In the normal growth and evolution of humanity the same religion serves different men differently. To those not yet to it, it is mysterious, attractive, or repellent; to those abreast of it, it is all truth; but those who are past it can criticize it wisely, according to their distance, and modify it to their need, add to it their new truths, and finally outgrow it altogether and into something apparently new yet feeding on the dead truths of the old. For continuity is never really broken in anything, and, after all, there is only one religion in the whole world.—J. William Lloyd.

Fluctuating Strength Of Destiny

By G. V. S. BHARADWAJA

A

According to Hindu philosophy, Karma (Action) is of three kinds—Sanchita (past), Agami (present) and Prarabdha (destiny); Prarabdha is that portion which is taken out of Sanchita for the purpose of this life. In other words, we can say

that Prarabdha is the physical body itself for practical purposes. In this life one need not bother oneself about Sanchita. Agami-karma is that which one does while living and whose results are added to Sanchita after death.

Man is given the Will Power to do actions as he pleases with this physical body, subject to Prarabdha. What is this Prarabdha then? It is the asset or sum total which one took from his hoarded treasure of Sanchita (consisting of good and bad actions) and it should be enjoyed, whether one likes it or not, till it is exhausted i.e., till death; so death is nothing but the end of physical existence.

Now, it becomes necessary to know how this Prarabdha works in actual life. It only creates desires, thoughts, or tendencies in a person; the task of accomplishing them or not is entirely the province of Will Power, which is fully competent to accept, modify or reject such desires or thoughts. The degree to which the Will Power can act depends on the strength of Prarabdha in creating desires. Prarabdha may be strong, middling or weak; if weak, it is an easy matter for Will Power to combat it. If strong, however much the Will Power may try, it will be of no use; if middling, success or failure entirely depends on the strength of Will Power.

This can be better explained by the oft-quoted illustration. A buffalo is tied by a rope to a pole fixed in the earth; it can be near the pole, or go to the full extent of the rope, or go only to some extent of the rope; and if it is very strong it can even break the rope and escape from bondage. In this illustration the buffalo being tied by the rope is Prarabdha; its going to the full extent of the rope or staying near the pole is entirely in its discretion or Will Power; the breaking of the rope by its superior effort and strength is the breaking of Prarabdha or obtaining salvation or liberation from Samsara—the cycle of births and death.—Kalyana Kalpataru.

Solar Energies Help Our Ascent

By LILLIAN CARQUE

I

It has been estimated that the smoke-pall in great cities may rob the city dweller of fully three quarters of the ultra-violet light he might enjoy, and that down in the depths of the city street canyons, the diminution is particularly marked. Years ago the Chicago Commissioner of Health, after making due observations, found that only half of the sunlight, with its curative ultra-violet rays, resting on the tops of buildings reached the surface of the streets. This the Commissioner explained by the fact that much of the smoke and foreign particles lie between the tops of buildings and the street effectively screening out the light. Similar observations have been made at various times by the health departments of other large cities the intensity of the ultra-violet light having been found to be fifty per cent greater in the country where there was little dust and smoke than in the center of the city where there was much.

Sun and State of Health

A total exclusion of sunlight induces the severer forms of anemic diseases, originating from an impoverished and disordered state of blood. It is a well-established fact that, as a result of an insufficiency of light, the fibrine and red blood corpuscles become diminished in quantity, while the serum or watery portion of the blood is increased, inducing leukemia, a sickness characterized by a great increase in the number of white blood corpuscles. In Hebrew, the Bible Dictionary states, "iron" means -piety;" and "piety" signifies "earnest devotion to the service of God." Hence the Spirit of God, via the Great Breath of Life inhaled through the nostrils and lungs, is permitted

entrance only in the presence of the chemical pull or attraction of the iron mineral element in the blood stream.

The lack of sunshine and air in mines tells seriously upon the health of miners. During the war it was practically impossible to find the proper number of recruits to the army from this industry. So many men were ineligible for service because of bodily deformity or arrested physical development.

Paralysis has been known to be cured, and is often benefited, by sunshine and ultra-violet light. Very intimate relations exist between the sun and digestion. Digestion and assimilation become weak and imperfect if man and animal alike are not daily exposed to the direct rays of the sun. Fatigue, irritability and depression are more easily overcome when the body is invigorated by the sun.

Sun and Food

Nature's most wholesome natural foods need hardly any artificial preparation, for in the ripening of the fruit and nut of the tree the sun has taken the place of the cook—and produced morsels of exquisite flavor and wholesomeness, most agreeable to the unperturbed taste and meeting every demand of the bodies of the spiritually progressed. The alluring palatability of her luscious fruits, her tasty nuts and refreshingly invigorating green leafy vegetables defies the efforts of the most expert cook to improve on her incomparable handiwork.

Obviously the highest seat of consciousness—the cerebrum or celestial region—instinctively seeks and actually thrives best on such foods as contain their nutritive elements in the purest, most refined or vitalized condition.

Hence the nutritive constituents intended for the human higher brain cells, ignited by the Light of the Inner Divine Spirit, are those locked up in fruit, brimful of life-sustaining oxygen and resplendent with solar electrical energy.

When eating fruit, advanced souls enjoy the full and powerful potential energies liberated by sunlight, air, water and the elements of the soil, unitedly providing the highest manifestation of Electro-vital energy that is harmonious to the cell vibration of a progressive humanity.

Sun and Clothing

Experiments have shown that the quantity of light passing through a piece of cloth depends upon the looseness or the closeness of the weave. The Bureau of Standards interested themselves in the problem, and ascertained that open-weave fabrics such as voile or georgette crepe will transmit from 55 to 65 per cent of the ultra-violet light received, and that 40 to 55 per cent of the light passes through the openings of the cloth. On the other hand, a closely woven fabric such as duck or cotton broadcloth, will transmit an average of about 10 to 20 per cent of light, of which only 1 to 4 per cent passes through the spaces of the weave, for light passes chiefly through the openings, only a small part passes through the fibers themselves.

Important factors in the transmission of light are the color of the fiber and the weight and thickness of the cloth. So slight a color as the yellow tinge of old silk or the yellowish tan of unbleached cotton or linen, will cut down the transmission of light materially; dyeing will reduce it to a negligible degree. The progressively deeper shades in which fibers are dyed correspondingly reduce the amount of light transmitted by the fiber. The heavier the yarn and the thicker the cloth, the less light is transmitted.

While the differences are slight, cotton, linen and artificial silk appear to transmit a greater proportion of ultra-violet light than do silk or wool.

Recommendation is therefore made that loosely woven fabrics made of cotton, linen or artificial silk should be worn to obtain the maximum ultra-violet light transmission through clothing. In the temperate zones, especially in the winter

time, ordinary apparel permits very little ultra-violet light to penetrate the skin. Modern women's dress is much more satisfactory in this regard, but men's closely woven and lined clothing does not allow any light whatever to penetrate. Weak and anemic people should not wear dark clothes, as black absorbs the sun's rays and does not allow them to penetrate the skin. People who have just recovered from sunstroke, fever, or are subject to excessive bodily heat should use blue for wearing apparel, especially beneath the hat brim, as it has a cooling effect.

An unlimited reservoir of Cosmic Energy is ever available in the Universe. These electrically charged life pulsations emanating from the sun are the Will of Divine Intelligence in Action. These pulsations may be thought of as a force radiating from Universal Life—a fathomless, Deific solar celestial motor energy with which we are divinely endowed. May it always ignite us with its fire.

BHAGAVAD GITA

By PARAMHANSA YOGANANDA

What Creates Anger?

Chapter III, Stanza 37

Literal Translation:

The Lord said: The activating attributes of nature in man (Rajaguna) create quenchless desires and anger—the foulest foes of man.

Interpretation:

Descending from Spirit, the Soul forgets its divine heritage of unconditional, all-fulfilling bliss. Identified with conditioned physical existence, it starts walking into the endless mirage of desires—and is soon burning with the thirst of unfulfillment. Obstructed desire then gives birth to the ugly offspring we call anger. The longer one travels with his offspring anger (unfulfilled desire) through the desert of maya, the more acute his thirst for new oases of fulfillment grows. Unhappy, disillusioned, unappeased, angry, he scorches himself with the heat of unending lust.

Yes, the prodigal Soul beset by delusive desires wanders ever farther from the blissful Heaven within, and tries to cross the endless, ever-burning sands of dissatisfaction, seeking the water of happiness in the waste-lands of unending longings instead of in the well of peace which can be found by meditation.

Source of Desire and Anger

Both material desires and anger are created while we are on earth, working under the activating influence of Raja-guna, or nature. Raja-guna produces in man the desire for pulsating change. The Soul, having descended into the senses from the sphere of unvaried calmness, becomes feverishly active with desire, anger and habits arising from actions, and soon finds itself identified with the body, the fluctuating mind, moods, material environment and inclinations inherited from past bad Karma or recently acquired.

But, being subconsciously aware of its lost true bliss, the Soul tries vainly, and endlessly, to find it in new material desires. Even good desires are imposed conditions which eclipse the Soul-bliss. Of course bad desires should first be removed by substituting good desires. But it is only by going beyond the alternating pale light of goodness and shadow of evil that the sun of wisdom is envisioned.

Desire, like cancer, sprouts unseen roots of misery which may not be detected at once. Those roots should be slashed and thoroughly cut out by the knife of wisdom and meditation. Since it is so important, the devotee must be reminded again and again that this erroneous drinking of the hemlock of changing material longings can never shake the thirst of the Self for its lost inner bliss. In

evil the Soul fruitlessly tries to find happiness which it can find only within. Hence every desire leads farther from bliss—and thus delays the Soul's task of finding the way back to its mansion of absolute peace. Desire and anger can never be appeased by fulfillment, not even by gaining control over all matter. Matter is imperfect at best, being but the shadow of Spirit.

Whirlpool of Action

Constantly mutating material vibrations can never reflect the unchanging bliss of Spirit. Hence concentrating on material desires and indulging in anger due to non-fulfillment of desire are inimical to the recovery of bliss, and the Lord Krishna warned that these two forces are man's great enemies.

The Soul itself is motionless unfluctuating bliss, but once it jumps into the whirlpool of activating attributes (Raja-guna) it goes on unwillingly, whirling, swirling, and drowning time and again in the eddies of ever-revolving desires. To indulge in desire is to swim in endless eddies of motion for incarnations and forget the vibrationless ever-blessed Spirit. The Gita repeatedly warns the devotee against jumping from his throne of spiritual poise into the swirl of destructive change. In this maelstrom of action, desire creates hope, fulfilled desire temporary—happiness, unfulfilled desire—anger. The Soul never feels the smooth sea of inner calmness any more but rides on the ephemeral crest of the waves of pleasure, anger, pain and depression.

Chapter III, Stanza 38

Literal Translation:

As fire is covered by smoke, as a looking glass by dust, as an embryo by the womb, so it (the Self) is enveloped by desire.

Interpretation:

The Soul's pure absolute bliss is bedimmed by the relativity of good, active, and evil attributes which manifest in the bodily tenement. It becomes influenced by environmental attributes and forgets its blessed nature. Now, when this nature is hidden chiefly by Sattvic (good) attributes—as a fire is covered by smoke—the thin smoke-screen is easily dispersed by the strong breeze of wisdom. And even through this screen the Soul's dazzling bliss can be slightly perceived, though in a distorted way. It is simple to look beyond good attributes when one distinguishes their paleness from the brilliance of the lustrous Soul. Goodness gives semi-permanent mental happiness, but Soul realization imparts unending, changeless bliss.

But when the Rajasic (activating) qualities dim the Soul's splendor—as dust dims a clear mirror—one needs the cloth of continuous unselfish effort to wipe off the ever-gathering dust of selfish, desire-producing activities. In other words, it is more difficult to remove the thick layer of restless, active, selfish desires from the Soul's motionless mirror of peace, than to disperse the smoke of Sattvic qualities.

And when the Tamasic (evil) attributes are paramount, the Soul is as hampered and darkened and hidden as the embryo in the womb. It is very difficult to release it from Tamasic qualities such as ignorance and sloth.

MOTHERS' DAY

During this annual celebration we honor our own mothers in thought—and in deeds, when they are still with us. But devotees also think lovingly of the Divine Mother, and pray that she may bless and inspire all human mothers. To represent Her light shining through mothers of the East and West, we have chosen Yasoda (as shown in the painting by B. K. Mitra) who typifies the ideal mother. She cared for the little Lord Krishna himself—having chosen to worship God in the form of a child.

The Empty Bowl
R. Louis Scott
My merits and my sins,
My earnings all,
Which, in the bowl
Of my heart
Were stored,
I have now outpoured,
And the emptied bowl I hold,
That Thou mayst
Fill it to the brim.

Before man can with man
Be unified
He faces tests and trials
Which would dismay
The hardihood of martyrs
Crucified
By men and women
Of an elder day!

His strength shall fail;
His courage shrink and fade
Before the horrors
Which beset the way
His feet must tread!

Tho startled and afraid
Man must dare all—
And by his daring show
He looks
To greater force for aid.
Out of the past—
Today's events must flow;
Out of today—
Tomorrow shall arise.

Then, in some distant dawn,
Mankind shall know
That all men
Tread the way to paradise.
And black, white, brown
Each gain the self-same prize!
Spheres of Science
PROTECT YOUR EYES

Here are a few rules designed to protect your eyesight.

1. Good light is a primary requisite. But, do you know that too strong a light is worse than too dim a light? Don't face the light: strong rays shine right through your eyelids and fatigue your eyes. Don't work in the sunlight. Be sure the light falls directly on your work, but avoid irritating reflections of light on white paper, or any gleaming, object in your line of vision.
2. Direction of light is important. When you are working at a table or desk,

illumination should come from your left (unless you are left-handed) to avoid the shadow that your hand throws as you write or do other work.

3. Rest your eyes at intervals. Much strain can be avoided by resting the eyes periodically. If you are reading, sewing, or writing, look up occasionally. Change the focus of your eyes by directing them at the most distant wall. Or get up and look out the window, if your gaze can travel farther that way; look at the distant visible point for a few minutes. Or sit still, close your eyes and relax. If picture shows strain your eyes, look away from the screen occasionally. If you have to sit close to the front in order to see, your eyes have to follow every movement on the screen and are subjected to a much brighter light, hence the strain is greater.

4. Uniform light helps. Don't force your eyes to readjust constantly from bright to dim lights, from brightness to shadow. Large lights throw few shadows, small lights create many sharp shadows. Don't do close work without artificial light until dusk and then switch suddenly to bright lights, continuing the same work. Allow a period of readjustment.

5. Small irritants add to eye abuse. Mascara hurts sensitive eyes. Powder particles enter a woman's eyes every time the face is made up; substances in some of them may irritate the eyes. Smoking burns them. The constant use of sun-glasses (which are all right occasionally to protect against sea-glare or dust and wind) makes the eyes too sensitive to ordinary light. Garish, high-gloss walls, or walls too brilliantly colored, should not confront the eyes day after day.

IS IT TRUE?

Is it true that boric acid is the safest thing for the eyes? No. Boric acid in large amounts is dangerous. It has brought death by poisoning a number of times; and all forms—solution, powder and ointment—have been held responsible in one case or another. In small amounts it does not destroy germs, hence gives little protection. Some authorities say that freshly-boiled and cooled water is as useful for washing an infant's eyes as boric acid; while for removing pus from an infected eye, sodium bicarbonate (baking soda) in a weak solution is much more effective.

Is it true that women live longer than men? Yes, according to statistics from medical sources women have a better chance of longevity. Insofar as the men are concerned, "slender" men have the best chance. In either case, a weight increase of 25% or more above normal endangers health and brings a sharp decrease in the likelihood of a long life.

DIETARY DATA

Mineral Oil—often used in reducing diets because it supplies no calories, since the body cannot use it as food—is actually harmful, according to many dieticians. Vitamins A, D, E and K and carotene dissolve readily in mineral oil and are excreted from the body—since it rejects the oil. Experiments have shown that prolonged use can cause vitamin deficiencies, rickets, liver damage, visual abnormalities, slower clotting time for the blood, and complications at time of parturition. Potato chips and doughnuts fried in mineral oil are sold commercially. Some salad dressings also contain this type of oil. You can, avoid these by checking the labels on french dressing or mayonnaise.

The Health Front

Today's Terrors are Tomorrow's History

N

ew knee-lock device for artificial legs consists of hydraulic brake built into artificial leg and activated by either heel or toe of artificial foot. Not ready

for distribution yet, but has never failed in exhaustive tests made (A. J. Hosmer Lab.) and is said to be "foolproof" even if its owner is jostled while off guard. Lock goes into effect automatically whenever body leans backward or far forward—conditions under which falling might occur. Is so strong that wearer can lift his other leg and balance on hydraulic leg with knee bent to any angle. Artificial work arm for factory or farm workers is also being revised and improved by Hosmer Lab. (original model was made available to vets through hospitals). One addition is wrapped spring clutch elbow control, which permits locking or releasing of elbow joint at any position. Principal features of arm are ability to carry heavy weights without breaking down, and numerous interchangeable attachments.

Leprosy has apparently yielded to one of the sulfone drugs, promin. U. S. Marine Hospital at Carville has discharged as cured 19 patients treated with the new drug.

Uremia, a disease of the kidney which makes it impossible to remove poisonous wastes, has been considered incurable. But doctors have been experimenting by washing out body cavities so that poisons will not seep through the membranes. With salt-dextrose solutions, poisons normally accumulated in 24 hours can be disposed of in four hours. Process is painless under local anaesthetic. Drs. H. A. Frank, A. Seligman and J. Fine are credited with being first to save a life by use of this process.

Venereal Disease Campaign: The Government's 10 year campaign to control VD has, according to a recent report, shown such results as the following: Syphilis cases dropped from 500,000 to 220,000 a year. Infant deaths from syphilis halved. Rise in civilian disease which accompanies every war held down for first time in World War II (postwar rise now in progress however). Most states now require pre-marriage or prenatal blood tests, or both. New penicillin treatments provide rapid cure which can almost wipe out venereal disease—if public cooperates. Syphilis treatment requires only eight days, \$52.; gonorrhea one or two days, \$13.

Insulin and Alcoholics: Method of curing patients simply by gradually withdrawing alcohol may be superseded by diets high in calories and vitamins, plenty of fruit juices, injections of vitamin B1 (for those showing signs of tremors, excessive sweating, confusion or disorientation), plus small doses of insulin two or three times daily before meals. In one test, 43 patients thus treated were more contented and cooperative, less querulous and insistent in demands for alcohol than those who received no insulin.

Tomorrow's World

In The Garden and On The Farm

In the spring many a gardener spends as much time fussing over a hotbed as he would over a baby's bed. But by following the method perfected by Dr. V. T. Stoutmeyer (U. S. Dept. Agriculture) one can sow seeds in basement seed boxes, go on a vacation for four or five weeks, and return to find plants ready to set out. Method consists of artificial light, plus heat thermostatically controlled, plus automatic watering. Soil is kept continually moist and uncompacted by water which is lifted by means of a wick from a reservoir below the box.

Purslane ("pusley"), common garden weed, succumbs readily to kerosene spray (1 qt. per 100 sq. ft.). Carrots, sprayed after they make two to four true leaves, are uninjured while all weeds are killed. Last year, most of N. Y. State's carrot crop, and much of California's, was so treated. (100 ft. of row takes 1 qt.) Tests are under way to determine effect on other vegetables.

Don't forget that new insecticide, sodium selenite (E-W, Jan. '47 issue).

Applicable only to flowers, it makes plants poisonous to voracious insects, instead of poisoning through spray-contact.

* In good rose-growing soil, air is completely changed once an hour to a depth of 8 inches, according to tests made at Ohio State U. Such soil is coarse, and full of pores to hold air and water. Proper proportion is 25% air pores, 25% water pores and 50% solid matter, so surface must not become compacted. Two obvious remedies are cultivation and mulch (straw, manure, peat moss, grass). But Ohio State U. experts describe a simpler way to prevent compacting of surface soil, especially in vegetable gardens. After crops are well started, seed of a New Zealand lawn grass called Chewing fescue can be sown between rows. This rapid grower (which does not mind shade) will cover ground with a live mulch, keep soil in a granular condition let in air and water and die out in the fall, when its remnants, spaded under, will enrich soil.

40 Soviet scientists have developed a method of using gases in smoke to increase carbon dioxide in atmosphere breathed by plants. Hothouse shrubs and vegetables "fertilized" with factory smoke (fed from furnaces to reservoir, thence through pipes to hothouse) flourished better than ever, and their fruit was improved in quality. Now being tried on a larger scale at a state farm near Moscow. In future this discovery may prove of value to farmers in industrial areas.

A sensational "new crop" which can be grown anywhere that frost reaches down less than two or three inches, is called Ramie. May replace cotton in the south where it is being grown extensively in Florida Everglades. It leaves residue of value to livestock and is considered superior to other synthetic or natural textile materials. Ibis unusual South China import is eight times stronger than cotton or silk; takes commercial dyes (and holds color better); gives off no lint; washes well, dries quickly, resists mildew, absorbs perspiration and permits removal of most stains.

Farm facts from the Agricultural Census: There are fewer and larger farms. Mechanization is increasing. Productivity is up a fifth per acre, and a third per man. With total acreage under cultivation only slightly increased, farmers are producing a third more than before the war with 10% less labor. The nature of farming is changing. Subsistence farming and barter are giving way to farming for high income crops grown on larger, highly mechanized farms by those who look upon the work as a "business" requiring study of soil conditions, fertilizers, better seed and stock, participation in co-ops, etc. For those who can't regard farming from this new angle, the migration to "town" continues. Since the 1920 census, 500,000 farms have disappeared (20,000 per year).

Meditations For The Week

By PARAMHANSA YOGANANDA

Heavenly Father,
Though I strive
To learn of Thee
Through following
Thy divine laws,
I must realize
Thou art above all laws.
Oh Divine Mother,
Thou dost reign
In the heart
Of every loving human mother.
Today,
Infuse each mother

With Thy wisdom and tenderness
That she may reflect Thee
More fully.

I know Thou art everywhere,
Beloved Lord.

As the precious oil
Is hidden in the unpressed olive,
So Thou art hidden in all things
Until the press of meditation
Extracts the blessed oil of Bliss.

By good actions
I shall cultivate the seed
Of Self realization.

I shall water it
With meditation and devotion
Until the flower
Of Divine Love blooms.

My little consciousness
Is tethered to earth
By the thick rope of desire.

I shall cut that rope,
Divine Father,

That my thoughts
May rise toward Thee.

The power to think,
To speak and to act
Comes from Thee, O Creator.

Help me to use that power
Only for good thoughts
And words and actions.

Through meditation,
My love for Thee increases
Until it sweeps through my being,
Removing all worldly obstacles.

Since Thou art the Creator
Of this dream-world,

Father,
My first duty is to Thee,
And not to the delusive world.

Strife and turmoil

Bar me from Thy presence,
Gentle Lord,

For Thou art the center
Of harmony and peace.

MEDITATING YOGI

Musing on Me, lost in the thought of Me. The Yogi, so devoted, so controlled,
Comes to the peace beyond.

The human body is meant solely for service, never for indulgence. The secret of
a happy life lies in renunciation. Renunciation is life, indulgence spells
death. Therefore, every one has a right and should desire to live 125 years,
while performing service without an eye on result. Such life must be wholly and
solely dedicated to service. Renunciation made for the sake of such service is

an ineffable joy of which none can deprive one, because that nectar springs from within and sustains life. In this there can be no room for worry or impatience. Without this joy long life is impossible and would not be worth while, even if possible. —M.K. Gandhi

Autobiography Of A Yogi

In view of the fact that the author of this book is also the publisher of East-West, we have decided against the usual type of book review—written by the Editor. Critiques are now appearing in nationally distributed magazines and in newspapers throughout the country. East-West's contribution to the growing file of comments will therefore consist of a review compiled from a cross-section of opinions expressed spontaneously by readers of the book. We have confined our selection to a few letters which give an idea of the general scope of the book, its value in acquainting the Westerner with the East, and its powerful spiritual impact on the minds and souls of earnest seekers.

First, we present the contribution of a man who has had much experience with the exponents of, various religious beliefs — James Warnack, Church Editor of the Los Angeles Times. In the following paragraphs Mr. Warnack gives his reactions to what he calls:

Yogananda's Fascinating Book

I have read Paramhansa Yogananda's Autobiography of a Yogi and I cannot resist the urge to write something about my reaction to the perusal of that remarkable volume. I am trying to forget (for a little while) that I have known Yogananda pleasantly for many years. In this brief article, I am recording mainly my reaction to the reading of the book. Briefly, it is this: the book fascinates me, challenges me mentally and spiritually arouses my curiosity, causes me to doubt, but also increases my faith and inspires me with the wish to live more nobly, more in accordance with that glorious inner "self" which I feel myself to be. My few "super-sensuous" experiences and my native faith in "the unseen universe" have a tendency to overcome many of my doubts and almost to compel me to believe the marvelous accounts given by one whose veracity I never have had occasion to doubt.

A truly rational mind (and I like to believe I possess such a mentality) should not, will not, declare a thing to be untrue merely because it has not come within the scope of its experience. On the other hand, it is not unreasonable to believe that many things, for which empirical science can give no explanation, may be true. If God is eternally manifesting "miracles" (and He is doing so, for who can "explain" the existence of any phenomenon?) why is it unreasonable to believe that "miracles" can be performed by souls in touch with Him and His creative genius? The evidences of such "miracles," throughout history, are too numerous to be lightly dismissed by the skeptic.

We of the western world are too prone to condemn or, rather, to deny the existence of Oriental masters of magic, to say nothing of masters of wisdom. Intelligent and devoted attention to any science is the key to its understanding. Anything to which the attention is devoted will come to be understood, in some degree, by the devotee. That rule, or law, holds good in the realms of all sciences, philosophies and religions. National ideals, when pushed to their extremes, may not always end desirably, but at least they demonstrate the old adage that "practice makes perfect." The western mind has been devoted, to no little extent, to mechanical sciences and to finance, and the result is apparent. The Indian (Hindu) mind has focalized on the ideals of spiritual perfection, and has produced many spiritual giants. When an Occidental (regardless of ancestral background) concentrates on spiritual matters, he

learns something of the life spiritual. When the Oriental mind places its attention on science, it is rewarded by scientific discoveries.

Regardless of one's opinion of Yogananda's book, the writing of it was justified because it arouses curiosity, inspires thought and awakens the desire of the reader to know himself and to get in touch with that Divine Source of things of which most men are dimly aware. It is a worthwhile book because of the inspiration it provides, because of the "keys" to be found in the lives and words of the great sages and saints. Omar, the Persian poet, began his great poem with the word "Awake!" That is the challenge of all poets, of all spiritual teachers. All truly great philosophers, scientists and artists. I like The Autobiography of a Yogi because it says to the reader, "Awake!"

Scope of the Book

Many autobiographies arouse interest only in the personal life of the author, but in this one, events share honors with the author's background, religion, philosophy and "way of life." Our reader-reviewers are impressed by the scope of the book. Here are the opinions of three, chosen at random. Robert W. Smith of Cincinnati feels that:

It is not only an autobiography of yourself, but of Yoga—of India—of the world—of life itself. I do not believe it second to any book available to mortals—for it contains, as I conceive it, the essence of the totality of eternal existence. . . .

The content combines the life of an individual who expresses the life of the race. I am profoundly consoled by the human errors to which you have fallen victim as a youngster — and equally inspired and encouraged by your surmounting of all obstacles. A wonderful book—wonderful teachings—all of a wonderful exemplar of the East in the West.

From San Diego, Wesley H. Huslon writes:

I have just finished reading Autobiography of a Yogi. Just a word of appreciation. I feel that I have been in another world. One cannot help but live through the years and the experiences, feel the sad and the glad, and the inspirations as they unfold, together with the revealing wisdom of mankind's relation with the Masters.

Some books have come before my attention that were written about India's Masters and Holy Men but by questionable authority, and one never knew how much was true; but this book alone is a beacon light for those in this world who in their hearts desire to know and dare to read. It seems like this is God's hand reaching through from behind the atoms, beckoning a fallen world back Home.

And Julia Trask of La Jolla writes:

For my part, I feel gratified and deeply grateful that the Autobiography of a Yogi has joined the rapidly swelling stream of works bringing knowledge of India's religion to the West.

I am grateful for the courage that has set down the wonders you have seen and experienced without capitulation to Western skepticism. This is what I have been calling the shock system, and I am delighted that your book is destined to strike another powerful blow. As it appears to me, at any rate, these books which tell us of the profound, the great, Spiritual Truths of India not as marvels but as simple matters of fact, will not in themselves convert. They will fulfill the important function of accustoming the Western mind to these truths, until familiarity slides easily into acceptance. That the divinity of the soul is the unshakable basis of life is known to millions in the West, but what that fact means in detail—what power of accomplishment is implicit in that fact—is for India to teach us. And we are learning. As a phenomenon, the atomic

discoveries are as nothing in comparison with the way God appears oftener and oftener on the printed page. My faith is unswerving that, as the Light intensifies, the glare of the atomic bomb will be engulfed and its terrible force be directed to useful channels. It is a deep pride with me that my beloved Guru is a sovereign dynamo for making the Light ever more brilliant.

As to what I think of the book, I have only one criticism—I could wish that the chapter on your great Master's resurrection had closed the book. It is the natural climax the high point—everything that follows, however interesting in itself, is anti-climax. The eagerness that carries one forward reaches the summit in Sri Yukteswar's awesome revelation.

The book has a charming story quality and the free use of dialogue gives it a lightness of touch which will float it where a heavier work, telling exactly the same things, might sink. And thank you for the laughter in it. It is wonderful to be gay with God.

Spiritual Inspiration

Readers of a magazine such as East-West—devoted principally to spiritual subjects—will want to know more about the "powerful spiritual impact on the minds and souls of earnest seekers" ascribed to the book at the beginning of the review. To us, that is the greatest proof of its importance. But the readers who act as our reviewers, illustrating this point by means of brief excerpts from their enthusiastic letters, must remain anonymous since their expressions are so personal in nature.

In the pages of this book, some have found answers vainly sought for many years. As one of them says: "This is the work, the real gospel that I have waited for during the long years of spiritual researches." And another: "I pounced on the book like a starved man who had been lost in the jungle for weeks, and in the true sense your book and your great teachings have made me realize just how dense a jungle I had been living in for many, many years. Every word in your book was a banquet for me. It was worth waiting for, believe me. There were hundreds of questions which often I wanted to ask you but which for some reason I held back. The book has answered them all. . . . I know there are many starved spirits whom this book will lift and guide to the Path. By now you are receiving their vibrations of gratitude and those vibrations will increase day by day for years to come."

Some who have already felt the power of this book, foresee the effect it will have on future readers: "What a book! And how the truth rings long in it. It will shake quite a number of Sleepy Souls. Some will resent it and some will be happy and excited!"

Many students who are already on the spiritual path are encouraged, and inspired to intensify their efforts: "Each time I pick it up, I feel I cannot put it down until I have finished it," says one student, "but the terrific impact of the divine messages makes me so introspective I seek my own meditations with renewed zeal — saving the next chapter for more divine inspiration." Another declares: "Many, many times more will I read the pages of your Autobiography and may God help me to understand the meaning of it all. For almost twenty years I have been in contact with your teachings and I will try to work harder with your spiritual help."

It is not a book to be read and forgotten, but rather: "It is the kind of book that will stay near me—ever through the months and years, and each time I read it—I shall discover a new wisdom; How it will feed many a hungry soul! You have no idea how much I value your friendship—how honored I am to have touched even the outer rim of your wonderful orbit. I am being inwardly cleansed of many

things, the old cloak of my outer life is being shed."

Some feel particularly drawn toward one or another of the saints and gurus depicted in the book. For example: "Though I found it all spiritually stimulating, I was particularly drawn by the account of the 'Blissful Mother.' Being a woman myself and feeling deeply the part woman must play in the coming day, I felt myself reaching out to Ananda Moyi Ma—yearning for the same type of consciousness." And another: "I have felt your master, his power so strong with me that I could not read any more, for some time I was just speechless, just sat quiet in that great power and held my head. Dear Master Guruji, I cannot express in words the blessing I have received. . ."

Last of all, we want to mention the astonishing fact that in some instances long-desired manifestations have occurred during the reading of this book: "I wish to report to your fine group that upon reading twelve chapters in this marvelous book I experienced an amazing healing from a terrible psychological affliction which had been with me since I was fourteen. I am so deeply thankful for this that I am dedicating the rest of my life to living the truth as taught by Yogananda and by helping to lift others into light. . . Be sure to inform Yogananda of this. He is indeed a great saintly light in this day! "

Education And The Purpose Of Life

Spiritualization of Education Is a Necessity

By D. A. SOMAYAZULU, M. A.

E

Educationists very often discuss the purpose of education. The tone of their conclusions seems to suggest that education may be broadly divided under two heads, viz., education for life and that for culture. Though spiritual education is often given under the name of philosophy in the collegiate courses, modern educationists do not seem to have realized the necessity of imparting it to every student even in the High Schools.

The Hindus, even in times immemorial, realized the importance thereof so definitely as to say that every branch of knowledge other than the spiritual cannot be considered as culture at all but should be looked upon as non-culture. The beautiful episode of the Upanishads wherein young Bhrigu asks his father to tell him what God is, testifies to the fact that Brahma Vidya, or the knowledge of God, was eagerly sought after, as a matter of course.

The great indifference that is shown toward such an important branch of knowledge reflects badly upon the agnostic spirit of the moderns. Agnosticism presupposes absence of confidence in the propriety of human reason. There may be "many more things in Heaven and on Earth than those that our Philosophies dream of," yet the inquisitive instinct of the human mind not only keeps it always active to dive into the secrets of nature, but also gives it confidence in the realizability thereof. There can be no rationality in the theory that God intends man to remain in the dark, for He has made man occupy the highest rung of the ladder of evolution.

If we start with this optimistic view of life, we have to change our mode of approach to the problem of education. Any form of education which seeks to unfold the latent energies of a human child will be wasteful, and even detrimental, if it does not realize the necessity of equating the purpose of education with that of life.

Has Life A Purpose?

What, then, is the purpose of life? The more we reflect upon problems philosophical, no doubt, the greater is our tendency to grow into agnostics. However baffling this problem may be at first sight, and however much we feel

that the answer may be after all a metaphysical speculation, yet it is worthwhile to understand the problem as far as possible, so long as we trust that reason does not deceive us.

The question may be thrown into a different form, namely, "What might be the purpose behind the creative process, and what justification is there for a man to live his life?" Whether a man is serving his own purpose in life or is wanted to serve the purpose of some mysterious hand behind the screen, called Divine, is doubtful. The doubt is especially pertinent if we take up the case of the life of a tree. Save the business of living its life and trying to perpetuate itself, the tree has no other justification to live at all. Therefore, in all probability, it may be that the tree is, after all, serving the purpose of a Creator who wanted to create and hence bestowed upon it the capacity to reproduce itself.

But if man were created merely because he was wanted to reproduce himself thousandfold, certainly man would not do it, without himself reaping something thereby. The answer is clear: man enjoys his existence itself more than he wants anything else. So we may roughly put it like this: "The purpose of life is to enjoy existence and hence one should try to exist as long as possible."

An education which fails to include the study of spiritual principles and universal laws does not really serve man, but instead hinders him in the fulfillment of life's purpose.

At this stage we may verify this by noting that all natural processes of life-energy are designed only to perpetuate the life. The natural healing of a wound, the instinct of self-defense—and a thousand similar facts—testify to the same. Even the code of morality in human beings, which is given a high spiritual value by religious leaders like Buddha, is also an undetected natural process purposed for the safety of the human race. Morality would have been a superfluity if nothing detrimental to the existence of human society happened when it was cast to the winds.

Changeless Energy Total

Here we should note something else. The great expounder of the Bhagavad Gita propounds a grand theory that the totality of life-energy is always the same and cannot be reduced even by an iota.

This resembles to some extent the principle of conservation of energy in physics, and seems to be quite an acceptable theory, testified to by intuition though not proved. It says that though the energy apparently vanishes from a certain thing in which it has resided for some time, it will make its appearance somewhere else and has not died away.

If this is a fact, "Existence" can not be deemed as the purpose of life; for it will then become a permanent attribute of life, and need not be sought after.

Evolution is formulated by some as the main biological secret. Lamarck and Darwin from the West and Vyasa from the East stand out as the expounders of this theory. Of these, the latter believes in spiritual evolution, and says that the evolution comes as a matter of course if the moral laws are followed.

Again, this is a point of dispute. Even if evolution is a natural process, it is undoubtedly realized that the rate of evolution is not the same in all forms of life-energy obtained in nature. The great Rishis, who are believed to have realized God, certainly were not of the same plane of evolution as we are.

We feel instinctively that our actions should be dealt proper retribution, good or bad, and must lead us to positions high or low. This concept thus leads to the Karma theory of Hindus. Evolution therefore seems to be a rational and plausible theory, when it is subject to the principle of Karma. This does not

mean fatalism, but only fatalism leaving room to self-agency for an individual to evolve. By the word "evolution" we may roughly understand that it advances with real knowledge—not material knowledge, but that which is essentially spiritual. A man who studies arithmetic only to make use of it in counting his rupees, annas and pice, cannot be said to have achieved culture.

Phases Of Life-Energy

Thus, we have seen how the life-energy has two phases, the phase of eternal existence, otherwise called the Sat, and the phase of Ananda, or Bliss, concomitant with Existence.

In conclusion, there is another phase thereof as conceived by the Hindus, namely, the Chit or the form of consciousness. This is also co-existent with the above two factors, only it is latent in the lowest of creation and increases with evolution. The more we comprehend, the greater is the circle of consciousness; and the greater the circle of vision the more is the Ananda obtained. It is not the mere eating of a mango that gives pleasure, but the consciousness of eating it, just as it is not the mere suffering that makes us miserable, it is the consciousness thereof. A man may be quite all right physically, and yet really suffer from the consciousness that he is going to suffer.

Hence happiness or unhappiness always presumes consciousness, and where consciousness is required to give pleasure alone it has to be supplied with right knowledge. Therefore a correct understanding of the Universe both physically and spiritually must be the right object of education; and a system which ignores the spiritual culture is bound to fail, for it ends in self devastation. Mere material culture, as is now obtained everywhere, is clearly the root cause of all havoc, and it is therefore high time for educational institutions to supplement their system with enough of spiritual culture. In short, the purpose of education must be consonant with the purpose of life, based upon rational understanding of the background of all creative energy.

—Kalyana Kalpataru.

Letters

The November-December copy of East-West arrived this morning. Must write a note to tell you it is a particularly attractive number. . . . Am looking forward to Tagore's article, Paramhansa's, Poddar's and Naiclu's. The Book report will be interesting to read, especially since we read the book. . . . The reproductions of William Blake's paintings are especially clear.—D. B.

. . . the July-August issue of your East-West magazine. An article in it on relaxation I want to use in my own work, and it may be that some of our other 250 teachers would like to obtain the same later.—H. G.

Our organization is very thankful to you for the wonderful article about our Society which appeared in the January issue of your magazine—Sight Restoration Society, Inc.

. . . About East-West. I like it all the way through and read it many times . . .

. . . the articles in Kalyana-Kalpataru . . . could you include them more often?

They are surely fine too.—A. M.

A friend recently gave me a copy of your magazine which I have enjoyed more than I could ever tell. I have long wanted to get just such a magazine but did not know where to get one. . . . Wishing you the best of success and affirming that if all your magazines are like the one I so luckily read you will have just that.—M. E. P.

Prayer Conquers Space

When you need peace, solace, inspiration, relief from pain, disease or fear, the solution to a problem, or greater success in your periods of meditation, attune with us. Paramhansa Yogananda's meditation period for such work is from 9-11 A.M. (PST). Group meditations are held in the Mt. Washington Estates Chapel every week-day morning at 8:15 and evening at 7:30 (PST). Saturday there is a special silence period from 8-10 P.M. Written requests for assistance through prayer receive the attention of Paramhansaji's and also that of disciples and advanced students.

MANY HAVE BEEN HELPED

I do thank you with all my heart for the very heartening handclasp extended to me, for that is what it means to me to know that I am remembered in your prayer circles. I am sorry that I cannot find the words to sufficiently express myself. Words are such poor things at best to express the flowing out and the continuous welling up of such feeling from within the heart, it leaves me feeling very humble in the presence of such greatness. More than this I cannot say; it is beyond me.—Mrs. A. H.

I am writing to let you know my husband is home again. When I went to visit him yesterday the head M.D. and Superintendent had his slip of paper on the desk and said you may take Mr. - home with you. So I am very grateful to you all for your kind letters and answered prayers.—Mrs. M.L.K.

Thank you for your most kindness, and helping . . . to overcome his terrible drinking. He quit last Sunday. Only hope that he is off it permanently.—E. G.

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WRITINGS BY PARAMHANSA YOGANANDA

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Meditations: A Thought For Each Week

WISDOM OF SAINTS AND SAGES

Hymn To Vishnu—The Alvar Saints

Early Christian Hymn—St. Ambrose

GUEST AUTHORS

Ten Characteristics of Dharma—Jayadayal Goyandka

Spiritualization Of Human Relations—Lalji Ram Shukla

Recompense—Lucia Dunbar

The Philosophy of Sufis & Saints—Gurudas Ram

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Is It True